/190 cont./

*171 304 characteristically, wore on his arm the two tattoo lines of the Mehinakú women, painted on, to be sure, and not tattooed. I believe, but cannot maintain and prove, that there is a connection here with the system of matriarchy. According to the Indian [619] conception, the sons belong to the tribe of the mother, and in every case they visit the tribal village of the mother under peaceful circumstances. It is certain that the Mehinakú women and the Mehinakú pots bore their home stamp.

II. Sexualia.

*171 291 The devices among men and women are not coverings. Protection of the mucous membrane and benefits with the onset of puberty. Origin among the women, however, as bandage and cushion, among the men as gymnastic treatment for phimosis.

*171 29 83 Our natives do not have any secret body parts. They joke about them in word and picture with such complete ingenuousness that it would be foolish to call them indecent. They envy us for our clothing as though for a valuable ornament; they put it on and wear it in our company with such utter disregard of our simplest rules and such complete misunderstanding of all the devices designed for them that their paradisiacal naïveté is [88] most convincingly proved. Some of them celebrate /191/ the onset of puberty for both sexes with noisy folk festivals, in which general attention and boisterousness is demonstratively concerned with the "private parts." If a man wishes to tell a [202] [201] stranger that he is the father of another or a woman wishes to introduce herself as the mother of a child, they gravely acknowledge themselves as worthy begetters in that, with the most spontaneous and natural explanation in the world, they grasp the organs from which life issues.

128 Hence it is not possible to understand these people properly unless we leave aside our ideas of "clothing," unless we take them as they are and as they prove themselves in their own way. Keeping in mind as our point of departure the fact that they have

*171 591 844 *171 604 [593] /331 cont./ see, could occupy the lying-in room at the home of the parents-in-law. Although the people lived in monogamy and the father was the head of the family, the mother's brother was still regarded as equal to the father as a protector of the child and in any case, if the father died, assumed all responsibilities until the children were grown. He, not the mother, was in charge of their property.

*171 601 *171 123 ●602 Among all the tribes, older and younger brothers had different designations. The younger brother was on the same level as the cousin and had a name in common with him. The Bakaïrí called me "older brother" and later in the third village also "grandfather"; the Mehinakú called me "uncle" (mother's brother). My traveling companions were always called my "younger brothers or cousins" and were also addressed in this way by the Indians themselves.

*171 583 585 *171 582 586 Marriages were concluded without wedding celebrations; the parents, first the fathers, then the mothers, talk matters over, and the father of the bride receives /332/ arrows and stone axes; the bridegroom must also work with him in the clearing "to show that he knows how," he hangs his hammock above that of the girl, and everything is in order. That older men have young wives and younger men older wives was clearly pronounced only on the Paranatinga, but not on the Kulisehu (this prerogative of the old thus appears only with the decline of the tribe). At least the few matrimonial unions with which I became more closely acquainted in Maigéri were evenly matched. Divorce among the Bakaïrí takes place without any trouble, it was said, even if the husband is not in favor of it. "The woman leaves, perhaps he will catch her again."

*171 562 [593] I have spoken earlier about the division of labor between the sexes; cf. pp. 216 ff. The woman did not occupy an undignified position. The husband let her carry a larger load than he himself carried, he kept her away from the flute house where the men consulted, smoked, celebrated festivals, and where strangers were lodged, he was her lord and master -- and he did what she wanted. When Martius says that the woman does not occupy an inferior position "in spite of slavish subordination as a result of